

# The South African Outlook

[OCTOBER 1, 1947].

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## The South African Outlook

There is no longer any room in the world for a merely external form of Christianity, based upon custom. The world is entering upon a period of catastrophe and crisis when we are being forced to take sides, and in which a higher and more intense spiritual life will be demanded of Christians.

—Berdyayev.

scientist points the way.

Dr. T. W. B. Osborn in an address to the Benoni Rotary Club on August 19 declared that unless practical steps were taken to educate the masses and to remove economic want, South Africa could expect to pay a heavy penalty for racialism in years to come. Biologically, he said, there was no difference between one race, and another. No biologist could determine an individual's racial origin on purely scientific lines. Racialism, therefore, had no biological foundation. One of the first means of eliminating it was education. Ignorance was the hall-mark of racialism.

The second remedy lay in full employment for all. "We believe," he said, "like pigs at a trough. The law of the jungle prevails in the economic world." Unless practical remedies were applied in South Africa, racialism would lead to grave crises. The crime wave, for instance, would increase. The police force did not provide the remedy. A programme was necessary whereby the Bantu could be relieved of economic uncertainty.

Dr. Eiselen's testimony to African teachers.

A farewell gathering was held at the Orlando Communal Hall on Saturday in honour of Dr. W. M. Eiselen, formerly Chief Inspector of Native Education for the Transvaal, and now lecturer in Social Anthropology at Pretoria University. The hall was packed. Dr. Nhlapo in an eloquent speech praised the work done by Dr. Eiselen in the cause of African education during his term of office. Mr. Nakene said that Dr. Eiselen was the real architect of many of the reforms which had been effected in Native education during recent years. He had experimented with success on the system of equipping Bantu Secondary Schools with an entirely African staff.

In his reply, Dr. Eiselen said that although there were approximately 5,000 teachers in the African schools of the Transvaal he was glad to say that they had given him little trouble during the years he was in charge. He would always remember them. Their devotion to duty rendered the task of officials much more

easy and he asked them to maintain the good reputation. He said that he visualised an African proletariat knocking at the door in thirst for knowledge and guidance, asking for an answer to the many vexed questions that irritated them. That answer would not come from the Europeans; the Africans would have to find it for themselves through the guidance of Europeans. As an experiment he had put African principals at the head of Bantu secondary schools because he felt that the presence of European officials at the head of every high post in the Union gave rise to frustration and even resentment among Africans. He was happy to say that he had had no cause to regret the experiment.

### The Moroka Tragedy.

The brutal murder of the three policemen at Moroka Township recently shocked not only the European public but also the African people. We have no doubt that responsibly-minded people of both sections condemn with no uncertain voice the perpetrators of this act of violence, and we hope that they will not only deplore the tragedy but will co-operate in finding a way to put a stop to such unbridled expressions of protest as this one which led to the intervention and eventually to the killing of the guardians of law and order.

But whilst we condemn those responsible for the disturbance we should recognise with satisfaction that the rioters were only a small proportion of the population of the township. The majority, also living in conditions which can easily foster the frame of mind which leads to rioting and violence, chose to continue to respect law and order. We know that there will always be a certain element in any community that will delight in anti-social activity however good the environment and conditions may be, but it would be regrettable that such an element should be reinforced by others who may be created by the conditions.

We do not know the real cause of the riot but we believe that the conditions of places such as Moroka where people live in hessian makeshifts and for the privilege are charged rents which seem to be out of all proportion to what is charged residents provided with satisfactory accommodation and services, can easily breed discontent and disrespect for law and order, and it would be all the more a pity if the deceased and the killers were really the victims of conditions that should not exist.

### A Momentous Pronouncement.

According to SAPA, the Secretary for Native Affairs, Mr. Gordon Mears, told the Ciskei General Council, in opening it on 23rd September that the Government would have to insist on compulsory reduction of stock. This was in the Natives' own interest. Mr. Mears said that some Natives would have to be removed from areas that had been badly used. Drastic action was necessary to save the soil. Mr. Mears said that even if the Natives' demands for political rights were satisfied their real problem—the deterioration of their land—would remain. For years the Government had been trying to win their active co-operation, but so far they had not lifted a hand themselves to improve their own position. In the Transkei and Ciskei the position as regards overstocking was acute. The Government would have to make a start in reducing the burden Natives placed on their land, by insisting on the removal of small stock and donkeys. "If a natural pestilence were to destroy such animals overnight our rehabilitation plans would be advanced twenty years," he said. He appealed to the Council for leadership.



"Are there none among you who will rise up and persuade your people of the urgency of the position?" Mr. Mears said the Government had for years advocated quality instead of quantity in Native herds, but the advice was ignored. Overstocking remained the basic cause of deterioration of the land and the thousands of cattle which died each year from poverty were a dead loss. "This is a matter which weighs heavily on me and I am satisfied that unless we take the earliest action to reduce the overburden of stock we will soon have to give up all thought of reclamation."

"As a member of the Union's Soil Conservation Board I recently visited European areas in Natal, where, through overstocking, the land is now lifeless and dead. One badly used farm was of strategic value because it was located in a water catchment. This land has been expropriated by the Government and vast sums of money are being spent to restore the area to some degree of usefulness. The Government will before long have to insist upon compulsory reduction of your stock. We cannot afford to wait until a location is willing before we reduce the carrying capacity of its grazing. I want to impress the seriousness of your plight and the responsibility which rests upon you. You will recall the senseless and criminal act of Natives in the Herschel District when they deliberately ploughed through contour furrows which had been constructed at the cost of thousands of pounds. If your co-operation is not forthcoming I most solemnly warn you that the Government will not fail to do its duty and you will be faced with forcible measures. These we wish to avoid, but it is in your own interest that we should act without delay, despite opposition. Is it not possible that there are some of your numbers who realise the urgency of this matter and are prepared to make salvation of the soil the mission of your lives?"

Mr. Mears said that the Union was devoting itself to industrial and agricultural development in order to make itself self-sufficient and able to help the rest of the world. Natives would play a big part in industrial development. Reminding the Council of the "many and growing signs of goodwill of the Government towards the Bantu," Mr. Mears listed expenditure this year for the direct benefit of Natives. He said it was necessary to do this because so many people forgot or chose to ignore the fact that so much was being done from the central funds of the Government over and above the now comparatively small amount paid by the Natives themselves. Referring to the Prime Minister's "broad outline for his proposals for a progressive Native policy" at Cape Town in connection with the Natives Representative Council difficulties, Mr. Mears said the importance of this statement seemed to have been overlooked by most Native leaders in their obsession with demands for the immediate abolition of discriminatory legislation and the conferment of political rights identical with Europeans' rights. It is the same mental and political attitude of members of the Natives Representative Council which has for the present rendered it useless for me to summon that body for its annual meeting. I hope this nonsensical talk of boycotting the NRC elections will cease. The Government wants it to function and is prepared to give it increased powers to make it more effective." The big problem in the Union, with its multi-racial population, was to harmonise the rights and aspirations of the different sections. Within the Native group there was as yet a small spearhead of cultured and educated persons, while the great mass numbering millions, were illiterate and living under tribal conditions. This great mass had no knowledge of modern political concepts and the demands of the NRC to them were without meaning. "All changes, and particularly political advances, in a country such as ours, must of

necessity be slow. I believe a solution will be found by persons of goodwill who know the facts," said Mr. Mears.

It is now well known that today in countries like Britain far more in the way of government regulation and compulsion exists than was common in former years. There have been serious inroads on the liberty of the subject, so that the State must survive and make progress. It is a commonplace to-day that the great home of liberty everyone is rationed in regard to food. The major part of many incomes is being taken by the State through heavy taxation. The direction of labour has been assumed, so that Government is to say how men and women are to be employed, and to send multitudes to work not of their own but of Government's choosing. Petrol is being denied even those who have cars, so that thousands of cars are being laid up. Farms that are not profitably run are being expropriated. This is not only in Britain but in other lands, and particularly in Russia, such drastic measures being taken. The justification put forward for them is that a crisis has come, and the State cannot allow faulty use of its resources. No nation can survive and live in comfort in our modern age unless its life is conducted seriously, with foresight, with energy, and with full use of the discoveries of modern science, not least in agricultural and industrial affairs. No doubt considerations of this kind have moved the Government to permit Mr. Mears to make his momentous statement. It is of the utmost importance that the measures foreshadowed should be imposed not on one only but on all sections of the population that are at fault. So far as the African people are concerned, it would be infinitely better if they forestalled the Government by efforts of their own determined will. Here is an opportunity for leadership, which is not a mere following of the likes and dislikes of the multitude.

#### Splendid Missionary Contributions.

Contributions for missionary funds in the Dutch Church in the Cape Province for the financial year 1945-46 totalled over £107,000, showing an average of £445 per congregation. The congregations passed the £2000 mark in the year, Somerset East leading with £2,262 (and this in a period of very severe drought, be it remembered), and no fewer than twenty-one others gave more than £1000 each. When the average contribution per member is worked out it appears that in as many as twenty congregations this exceeded £1 per head and in twenty-one others it was more than fifteen shillings. The comparatively small congregation of Colesberg headed the list with thirty-two shillings and threepence halfpenny per member. If the figures for the past two years are taken, the congregation of Murray, of medium size, contributed thirty-four shillings and fivepence halfpenny per member over the period. These are remarkable figures and are proof not only of deep interest in the evangelism of Africa but also of ardour and skill in eliciting it. *O si sic omnes!*

#### The Helpmekaar Farmers refuse to sell.

The Commission of the Native Affairs Department recently met spokesmen representing five farmers' associations for the purpose of converting a large tract of European-owned farms into a Native Territory. On a former occasion this Commission had negotiated with these farmers' associations, and they were willing to let certain farms be taken over in return for the removal of a few "black spots." This time, however, the Helpmekaar farmers have changed their mind. They are not prepared to sell to the Native Trust for they have now lost confidence in the Native Trust on the ground of mismanagement in Native areas.

They say the water resources of the country were being completely destroyed and streams running strongly ten years ago were now dry because their sources were situated in Native areas.



and that land acquired by the Trust many years ago was still uncultivated, to the great loss of the country.

The attitude of mind of these farmers' associations recalls to the mind of the writer a meeting of the Institute of Race Relations which was held at Cape Town in the thirties, and at which was present when the Hertzog Bills were under fire. He intended that the Land Bill was just a bait. The whole purpose of the proposed legislation was to deprive the Native of his vote. Another member of that conference, who came from Natal, and who could not by any stretch of imagination be regarded as one who was ill-disposed towards the Native people however convinced that it would be a great pity to throw overboard the Bills, the Natal Natives who had no vote were looking forward to getting the land promised, and it would be a pity to deny them that golden opportunity for the sake of a handful of Natives in the Cape who owned the vote. We knew even then that the vote to the land was as a flywheel to an engine.

It was easy to remove the Makoba Location people, for they possessed no franchise; on the other hand the final word, in this instance, rests with the Helpmekaar farmers. We are not able to follow their argument when they blame the Native Trust for the soil erosion in the Native Reserves. When the Native Trust came into being in 1936, the soil was eroded already, due to the native congestion in the Reserves. It was with the purpose of relieving that congestion that the Land Act was passed, and now the White public refuses to sell for the fangs (the franchise) of the (Native) snake have been pulled out. Such is our young South Africa which talks a great deal about democracy and Christianity. Promises are made, and are dishonoured with impunity. People talk with their tongues in their cheeks.

#### Hiring out of Prisoners.

##### Case carried to Supreme Court.

Mr. Acting Justice Lucas ordered the immediate release of a Native prisoner in a judgment given in the Witwatersrand Division of the Supreme Court. An application was made before him for a writ of habeas corpus on the Superintendent of the Johannesburg Gaol to produce Patrick Sebekulu and to show cause why he should not be released from custody on payment of a fine of £10 which had been imposed on him. Patrick was convicted on August 27 of being in possession of a dangerous weapon, and was fined £10, or two months' hard labour. The petition of his mother, a widow, Alexandra Township, alleged that on Sunday, August 31, her daughter, Maude, took £10 to the gaol to pay the fine, but Patrick was not released. On September 1 that sum was again tendered, but he was still not released from gaol. Later the same day Maude again tendered the money and handed a note from Miss Mary Kuper, Director of the Legal Aid Bureau, to the superintendent, who, the petitioner alleged, then informed Maude that her brother had been handed over to a farmer, in terms of a contract signed by Patrick, and that in the circumstances it was impossible for the gaol authorities to obtain his release before the expiration of that contract.

The judge said that, in his opinion, that was not a sound contention. The contract was not a contract made by a free man, but a contract made under the conditions in which he was a prisoner, and a prisoner who at any time during the currency of his sentence was entitled to release without qualification on payment of his fine. Patrick had an absolute right to be released on payment of his fine, and therefore an order was made for his release immediately on his arrival in Johannesburg. Mr. Acting Justice Lucas also ordered that a report of what he had said should be sent to the Director of Prisons.

Here is a case where the interests of an employer were being allowed to override the law. It is possible that this identical situation has arisen many times, but that parents have not had the courage and tenacity to carry their case to the Supreme Court. The hiring-out system is a vicious system.

#### Equal Justice ?

The two following news items appeared in the Johannesburg Star on the same day, August 28.

#### European : suspended sentence.

Sentence of three weeks' hard labour, suspended for six months on condition of good behaviour during this period, was imposed at Benoni on a moulder, Frederick D. Strydom (twenty-six), of Cloverdene, who pleaded guilty to stealing tools valued at £15.

#### Non-European : three years hard labour.

For stealing a box of tools, a pair of overalls and a wallet containing £9 in cash, Johnny Pietersen, Non-European, was sentenced to three years' hard labour at the Rand Criminal Sessions to-day.

#### Two Cases of a similar nature.

On the 20th August five Europeans were tried in the Johannesburg Magistrates Court for the death of a Native watchman. Three of the men had kicked the man, causing his death; the other two had struck him with their fists. The original charge of murder had been converted to one of culpable homicide. The three men were sentenced to one month's imprisonment with other three months suspended. The evidence shows that these three men attacked a Native fifty-five years old, weighing only 126lbs, who could not be a match for any one of them under any circumstances. "I would be failing in my duty if I imposed fines or suspended sentences," said the magistrate. The other two were fined £10 and £2 respectively. And—believe it or not—the magistrate also said that he took a serious view of the matter.

On Sunday August 31 after his car had struck and injured a Native woman and her child at the Riverside location near Pretoria, a Pretoria dairy proprietor, Mr. X. was stoned by between 300 and 400 excited Natives. The woman had sustained a fractured hand, and the child a fractured foot. The other occupant of the car, Mr. S., aged twenty-nine, was dragged from the car by five Natives armed with knives, who dumped him on the counter of a nearby Chinese shop and beat him about the head and stomach. A passing European saw Mr. X. collapse beside his car. He rushed to his assistance, but the Natives began to stone him. Mr. X. was lying beside the car, and the Natives were trampling on him and kicking him. The injuries received by the two Europeans were not fatal.

It will be seen that the second incident followed ten days after the publication of the trial of the first case and that the assailants went out of their way to apply the same methods of assault practised in the first, only happily they did it with a less deadly vigour. The second case suggests the further reflection that while the European public is justifiably angered by the death of Europeans at the hands of Natives, cases such as the first here quoted provoke equally justified anger on the Natives' part and their indignation is heightened by the trifling nature of the sentences imposed.



# International Missionary Council Whitby Meeting

## July 5-8, 1947

*The Rev. Seth Mokitimi and Rev. S. G. Pitts have both returned to this country from Canada where they represented South Africa at the enlarged Conference and Council meeting of the International Missionary Council. The gathering, at Whitby, Ontario, was the first since the war, and representatives of the Church in some forty-one countries were there gathered together.*

*In a tour of the main centres where public meetings will be addressed, in visits to the various Church Assemblies, and in the next issue of the "Christian Council Quarterly," the International Missionary Council Conference will be dealt with in some detail. But the Secretary of the Christian Council has sent us the text of "The Message of Whitby 1947," from which our readers will be acquainted not only with certain of the findings of the Conference but will also be able to gather something of the atmosphere of unity and urgency which were the keynotes of the gatherings. Editor, "S.A.Outlook."*

### CHRISTIAN WITNESS IN A REVOLUTIONARY WORLD

#### I. THE CHURCH TODAY

Though separated from one another through six years of war, Christians have known by faith and in experience the reality of the Universal Church. Now, fuller expression is being given to this reality as Christians are again able to meet one another and to learn how each has fared in the days of storm and whirlwind.

The first joyful realization is that in no country or wide region of the world has the Church been obliterated by the war. Those who at close quarters have seen the Church survive the bitter experience of tyranny, of the sheer destructiveness of war, and of the undermining influence of anti-Christian systems of thought can say with the deepest feeling: "We know that in everything God works for good with those who love Him, who are called according to His purpose."

In some ways the strain of war has been of service to the spiritual life of the churches. When earthly helps are taken away men are compelled to rest on God alone. From several countries comes the report: "During the war our people learned to pray as never before." Some churches under the pressure of tyranny have suffered and resisted in the unshaken knowledge that Christ is the Lord of history. Amid imminent peril and uncertainty they have remained steadfast in the certain hope of His final appearing as Lord of Lords and King of Kings. The Bible has proved itself in new ways to be the Word of God, not only as the historical record of revelation but as a living contemporary Word, spoken sometimes with almost painful actuality into situations of today.

Throughout the war, the spiritual unity which binds in one the Body of Christ has never been broken. In country after country, those whom man's laws had made enemies found that it was beyond the power even of the desperate crises of war to make them anything but brethren in Christ. Twice within a single generation, missions and churches cut off from their home bases have been maintained throughout the days of separation by united international Christian action on a very large scale. Immediately the war was over, the old fellowships began to reassert themselves. The war has caused grievous wounds, but already it is clear that the Holy Spirit, the Healer, has begun and is continuing His work of reconciliation.

Under the stress of trial, Christians have been driven to realize as never before the oneness that underlies their divisions. Harsh reality tends to reduce to triviality many things that once seemed important; all have been forced to test again the essential and the accidental in their creeds; many have found that, without disloyalty to conscience and without placing expediency before principle, they have been able to work alongside other Christians in a fellowship that in other days would have been regarded as impossible. Even where actual union has not been achieved, deeper love and trust have prepared the way for it.

All this is to the good. But it is not the whole picture. War is in its nature an evil thing; and, though the omnipotence of

God is most clearly seen in His power to bring good out of evil, most of the effects of war are harmful. Some Christians during years of testing have abandoned their Christian faith. Others have been driven by poverty to leave the service of the Church for other occupations. Nevertheless, we cannot but rejoice in the triumphant faith and courage of the great multitudes who have remained faithful.

In many countries the effect of the war upon Christian leadership has been serious. The ministry of some churches has been sadly depleted by death. Theological training has been suspended for seven years or more. These churches face their new tasks with a ministry numerically inadequate or imperfectly trained to new responsibilities.

In many countries, the churches, and especially the leaders, are still suffering from shock and the weariness which follow prolonged strain. The situation is like that of a patient from whom the fever has departed, but who gets up to find himself weak and shaken, in need of convalescence and rest before being capable of exacting effort. In some places where Christian recovery is urgently needed, spiritual lethargy is more evident than spiritual power. This is true of both Older and Younger Churches.

The end of the war has brought an end to imminent peril, but it has not brought security. The atomic bomb has wrought devastation and, in the minds of men everywhere, has shattered confidence. Anti-Christian forces are massing themselves and strengthening their positions. Not a few Christians feel themselves to be living on or near the top of a volcano, which may erupt at any moment, and are facing the future with anxiety mitigated only by trust in the continuing presence of Christ.

In the Church there is an inveterate tendency to be more conscious of threats from without than of spiritual weakness within, and so to be more complacent about its own situation than it has any right to be. It is too commonly supposed that because a group or society has once been Christian it will remain so always. It is all too easy to forget that the Church has to be re-converted in every generation.

Reports from many quarters indicate that there is no part of the world in which there is deep and widespread spiritual revival. The hope that the terrors of war would drive men back to God on a large scale has been disappointed in this decade as was after the war of 1914-18. There are signs everywhere that God is at work, but there are many adversaries, and what can be seen is rather the promise of the revival which may be granted by God's grace, to a Church which is faithful to Him than to the reality of revival today.

Christian realism demands that all these factors should be taken into consideration, but this means only that now, as in the days of the Apostles, the confidence of the Church is not in itself or in anything that it can do, but only in God who quickens the dead and calleth those things which be not as though they



ere and is pleased, through the weakness of the Church and its members, to carry forward the work of salvation and to manifest the exceeding greatness of His power.

## II. THE WORLD WHICH CONFRONTS THE CHURCH

Although the Church has a life of its own, it touches at every point the life of the world and cannot disassociate itself from it, even if it would. As Christ made Himself one with the life of humanity in every aspect save that of sin, so the Church is called to share, and to look with compassion on, those weaknesses, miseries, and desolations of the world which it has been sent to heal.

During the last few years the world situation has gravely deteriorated. The Church, while deeply penitent for its own failure and in no way wishing to separate itself from the general guilt of mankind, has to consider its task realistically in the light of the actual situation which confronts it in the modern world.

1. The inhabitants of many countries have passed through an experience of suffering perhaps unparalleled in all the history of the world. The end of the war has set them free from the worst forms of destruction. But the aftermath is almost as bitter as the war itself. Great and proud nations are suffering the spiritual agonies of defeat. Destruction in some countries has gone so far that reconstruction is a matter of decades, not of years. Millions of men are still segregated as prisoners-of-war or as displaced persons. Over immense areas the problem is that of sheer survival; starvation and malnutrition are exercising a slow power of mental and spiritual annihilation, which are almost worse than physical suffering and which will leave to coming generations a legacy of psychological instability the range and depth of which can as yet hardly be estimated.

2. A breakdown of well-established political systems and of traditional patterns of life has left hardly any part of the world unaffected. The prevailing uncertainty, and the decay of the family and of tribal and national organizations, tend to moral indifference, to lawlessness, and to cynicism about the value of human life.

3. In many countries, the state is extending its control over every part of the life of the citizen. The increase of state planning, however necessary to provide security, cannot but threaten individual, and sometimes spiritual, liberty; and men often seem ready to purchase security even by the surrender of freedom. The fulfilment of personality by participation in communal living, though it has its values, is not healthy if it is attended by the surrender of personal spiritual development.

4. New political structures have resulted in the breaking down of some ancient barriers and the restoration of some natural unities. But they have also brought divisions between races and suspicion and hatred where the well-being of men demands unity and co-operation.

5. In many parts of the world there is manifest an increase of racial tensions and hatreds. In part this is due to the resurgence of pride of nation, race, and culture among peoples long kept in subjection. In part it is due to economic motives, the desire of some to maintain a superiority which they feel to be threatened, or the fear of exploitation. Anti-semitism, though checked in its most violent forms, is still a factor to be reckoned with in many countries.

6. All these factors together have led to a widespread despair of the future of civilization. Some feel that Western civilization as it has grown up since the Renaissance is so unsatisfactory a thing that it is not worth the effort to save it. Others feel that disintegration has gone so far that recovery is impossible without the experience of a new Dark Age. In the minds of many, there is a conviction that, with Western civilization, the Church and the Christian faith are also under condemnation, that they have

failed to fulfil their promises, and that therefore no good thing can be expected from them in the future.

7. All these anxieties point inwards towards one most insistent anxiety. The hopes that, after the war, all nations would gather in concord for consultation and for mutual help have not been fulfilled. Before our eyes, the nations of the world seem to be forming themselves, not deliberately but by a tragic drift, into two hostile camps. Already there are those who speak of the third world war as inevitable. Those who have not given up hope live in desperate anxiety, as men living under the menacing approach of doom.

8. The war was fought against totalitarianism. But though it has eliminated one totalitarian system, it has left at least three in active operation. A totalitarian system is one which claims an absolute and unrestricted loyalty, regards difference of opinion as sedition, and refuses liberty of belief and practice to those who are not of one mind with itself. All the systems referred to here have religious, political, and social aspects. It is not our concern to criticize other religions or to deny to those who sincerely profess them the liberty which we claim for ourselves. We are concerned about the threat to religious and personal liberty which seems to us to be developing in certain countries under the influence or control of militant Communism, resurgent Islam, or political Roman Catholicism. Recent policies in Egypt tend to limit the spiritual liberty of the Christian minority. The political activity of Roman Catholicism in Spain, in Italy, in Latin America, and in other countries seeks to deny to Protestants certain freedoms, such as the right to have their children educated in a way of which they approve, which are vital to the life of a civilized country. In spite of the *modus vivendi* established between the church in Russia and the state, Communism, as we have had experience of it in many lands, denies the spiritual principles for which the Church of Jesus Christ stands, and where it is in power, constitutes a major threat to the existence and progress of the Church.

We have learned with profound disquiet of acts of violence, cruelty, and terrorism which persist in some parts of the world. Such methods of the police state as arbitrary arrest and conviction without trial are still practised and strike at the very roots of justice and freedom. The bitter antagonisms which torment our world have their source in human pride, selfishness, intolerance and greed.

We do not believe that any of the difficulties and problems of the present situation can be met or solved solely by political action. Our trust is in God and in the power of God to uphold and guide His Church. But that Church cannot make its witness relevant to and effective in the life of men unless it takes account, soberly and without dismay, of the situation in which it finds itself and by which in any generation its task is defined.

## III. THE GIVEN WORD

In every time of crisis the Church is called by God to the twofold task of inner revival and reformation. Revival is the rediscovery of that life, in the power of which alone new situation can be faced. It must mean turning back to the old, since the Gospel of God does not change with every generation. Revival of the Church's life comes from the rediscovery of that which it had forgotten in the truth of God. It has always been connected with a return to the Bible, and within the Bible to the Lord of all truth, Jesus Christ Himself.

The biblical affirmation is that God reveals Himself not in ideas or in propositions, but in history, in events, in a person. "The word became flesh and dwelt among us." The earliest confession of the Church was that Jesus Christ is Lord. This was the first proclamation, the essential Gospel. It is the essential Gospel of the Church today; it must be proclaimed until the Kingdom of God comes to power.



The Gospel begins with the divine activity. It does not end there. What Christ made possible for men was a new type of life, in which the new relationship with God found its expression in new fellowship with men. The believer entered into the fellowship of the Holy Spirit, a new society, in which all things were ordered and controlled by love. It was in this transforming fellowship that he experienced the life of the age to come; all the commandments and ordinances of the Christian life were seen as applications to daily life of the one principle of love. In a world in which all social cohesion was breaking down, it was the experience of this true fellowship that gave the Church its power to win men and to give them victory over the world. Wherever the lordship of Christ is honestly accepted, the experience of fellowship follows, through the breaking down of even the most stubborn natural barriers and the reconciliation of the bitterest enmities. That fellowship still exists and is a vital part of what the Church has to offer to the world today. In this enlarged meeting of the International Missionary Council, we have had notable experience of the reality of it; we have found it to be based on a regard for truth, which demands the honest facing of everything in ourselves and in others, and which, because it derives from the life of God Himself, has power to overcome every natural prejudice and source of division and to make men truly one in Christ.

The power of the Gospel is little felt unless it is proclaimed by life as well as by word. The Church is much more than a philanthropic society; but from the earliest time it has been concerned about all the needs and sufferings of man. When true to itself, it shows the most tender concern for the feeble and neglected; it is filled with a passion for social justice and for the righting of every wrong. The education of the young, the healing of the body, care for orphans and provision for the aged are integral and inseparable parts of the proclamation of the Kingdom of God. When the action of the Church is inspired by the example of Christ and His indwelling power, men have to take notice of it, and it arouses either their devotion or their bitter opposition. Mere preaching, without the quality of Christian living, is not evangelism in the sense in which the proclamation of the Gospel was understood by those to whom it was first committed.

But mere activity, without interpretation, is also defective as an expression of the Gospel. The medical missionary who heals in the name of Christ finds that his work is imperfect unless he is able to make clear to those who seek the gift of health in what Name the work is done, and why that Name has power to inspire men to sacrificial service of others. The Gospel must be made intelligible to the minds of men, as well as visible to their eyes and appealing to their feelings. It is never easy to make the Gospel intelligible. Christ Himself was often misunderstood. The experience brought by Christ into the life of men was so revolutionary, so far beyond the limits of what had been imagined by men before His time, that even with the help of the Old Testament the available vocabulary was found inadequate. Christians had to invent new terms or to fill old terms with new significance. This problem of language persists. The richest language in the world is not an adequate vehicle for the conveyance of the message of Christ. But the problem of communication is not concerned with language only. There is a recalcitrance in the mind of man to accept the message of the Gospel, even when it is most clearly set forth; he has an inveterate tendency to modify it, to make it a little more congenial to his own established ways of thought.

The mind of man is not empty. It is filled with ideas, thought and aspirations. Unless the Gospel can be seen as relevant to his condition, it will awaken no response. Unless it can be shown that men's problems have already been considered in the Christian revelation, and a better answer indicated than that

which they have thought out for themselves, there will be little inducement to leave ancient ways of thought. Unless it can be made clear that what the Gospel offers to meet the highest and purest of all men's aspirations is far higher than the best that they can conceive—to put it in plain language, that the Kingdom of God made real in Christ is far more satisfying than the kingdom of man devoutly believed in and proclaimed by the Communist—there is no hope that the Gospel will verify itself as the power of God unto salvation in the present age. Hence the necessity of the third element in the proclamation of the Christian Gospel, theological interpretation. Of this we find great types in the New Testament; the variety and boldness of their inspired interpretations is part of the richness of the original Christian heritage. That work continues today. The reasonable statement of the Christian case, presented theologically, but with its relevance to the situation of modern man, is one of the most effective evangelistic methods in our revolutionary world.

But it would be utterly wrong to suggest that the proclamation of the Gospel is primarily the work of theologians. It was not so in the earliest days. They who believed went everywhere preaching the Word. The evangelistic task of the Church is much too large and varied to be the prerogative of one order or one privileged class in the Church. No Christian group can be effective in evangelism until its ordinary lay members are set on fire with the conviction that on them is laid the task of making Christ known, and that, in the power of the Spirit, the task is one that they can fulfill. One of the chief tasks of the ordained minister is to train the faithful for the work of witness. It is for the layman to carry Christ out into the ordinary ways of life. The vivid experience of Christ, reliance on His promise, and the self-emptying which desires only His glory are the qualities that make men fit to be evangelists. It is largely through the laymen that the Church can enter into the life of the world and be identified with it, thus fulfilling its prophetic and priestly ministry as the Body of Christ. Churches which have developed lay evangelism are those which have not merely increased most rapidly in numbers, but those also which have developed most rapidly in self-government and self-support. Churches in which this activity of witness is defective or non-existent are self-condemned to stagnation and inner decay.

Much talk of evangelism and the planning of evangelistic campaigns brings with it the danger that men may come to rely on themselves and their own powers as the means by which the Kingdom of God will come in. It is necessary that the Church should remind itself that it is the Word of God which is quick and powerful, and that it is through the Holy Spirit alone that the Word becomes effective unto life. This truth works in both directions; there is no human heart in which the Word can become effective unto life, except through the working of the Holy Spirit, the life-giver; there is no human heart so sealed and set against the Word that it cannot be penetrated and quickened by the Spirit. Sometimes there is in the Church the defeatist spirit which supposes that the Brahmin, the Moslem, the Communist cannot be converted. Our own fellowship gives the lie to any such idea. Where to faith, prayer and proclamation is added the power of the Spirit, no miracle is impossible.

The original Gospel is penetrated through and through by the supernatural. It is all an activity of God Himself, making Himself known in wondrous ways. Evangelism is wrongly thought of, if it is conceived in other than Gospel terms. The form of the miracle may have changed, the nature of the activity of God remains the same. The birth by which man enters into the Kingdom of God and is made partaker of the powers of the age to come is always miraculous. The fact that men are still born again is evidence that the original Gospel is still valid today and that Jesus Christ is the same yesterday, today and forever.



# The Whitby Conference asks: What Next?

## IV. WHAT NEXT?

The experience of those who have taken part in the enlarged meeting of the International Missionary Council may be summarized in the words "one word, one Christ." We have entered as never before into the reality and the meaning of the world-wide Church. It has been brought before us by the testimony of many voices. It has been seen by us against the background of a world torn and scarred by intolerable suffering and sorrow, a world at one only in its agonies and perplexities. And more than ever before, we have been convinced of the efficacy of Christ. Evangelism means the proclamation of the Cross to a world which is baffled by the tragedy of apparently meaningless suffering; it means the proclamation of His risen life to a world, which, athirst for life, seems to be sinking down to death without hope.

We have been burdened with the sense of two great needs—the desperate need of the world for Christ, and the unsatisfied turning of Christ over the world. We are impelled to this task both by the authority and by the compassion of Christ. As Christians, we are pledged to the service of all those who are hungry or destitute or in need; we are pledged to the support of every movement for the removal of injustice and oppression. But we do not conceive these things, good in themselves, to be the whole of evangelism, since we are convinced that the source of the world's sorrow is spiritual, and that its healing must be spiritual, through the entry of the risen Christ into every part of the life of the world.

The task of world evangelism starts today from the vantage point of a Church which, as never before, is really world-wide. This universal fellowship is, in the oft-quoted words of Archbishop Temple, the great new fact of our era. It is working itself out today in a real partnership between Older and Younger Churches. The sense both of a common faith in Christ, and of a common responsibility for an immense and unfinished task, have brought us out of the mist of tension and readjustment to a higher level, from which we have been able to see our world task from a new perspective.

The Gospel is to be preached to all men. Can it be so preached in our generation? To preach to men is not the same as to convert them. God alone can command success and it is always open to men to resist His will. Yet, when we consider the present extension of the Church, and the divine and human resources available, we dare to believe it possible that, before the present generation has passed away, the Gospel should be preached to almost all the inhabitants of the world in such a way as to make clear to them the issue of faith or disbelief in Jesus Christ. If this is possible, it is the task of the Church to see that it is done.

If the churches are to be found worthy of the call of Christ to them in our day, four things are needed:

1. *United action.* Corporate union cannot be the work of a year or two. But in facing a task too great for all the churches, we must learn new ways of working together. Wherever devotion to local or denominational loyalties stands in the way of response to the larger call of Christ, they must be transcended. Those who have abundance must be willing to make their wealth available for churches which are in need. Where the pooling of resources promises more rapid advance, tradition must not be allowed to stand in the way. Where new tasks are to be undertaken, churches must be willing to consult together and to take share responsibility, as the will of God is revealed in answer to their faith and prayer.

2. *Men and women.* In the Younger Churches, literally tens of thousands of leaders are needed for countless tasks of which the following are among the most urgent:

- to care for the churches which exist and to deepen their spiritual life,

- to carry the message of Christ further than it has yet gone, to minister in the growing industrial areas, to build up anew on a Christian foundation the life of innumerable villages, to meet the intelligentsia on equal terms and enable them to see the relevance of the Gospel to their need;

- to confront the student world, Christian and non-Christian, with the Gospel.

From the Older Churches the Younger Churches are asking for literally thousands of men and women as missionary helpers—to go into immense areas where the name of Christ has never been heard and where there is no hindrance to the preaching of the Gospel but the lack of a messenger,

- to take immediate advantage of opportunities in lands where it seems likely that the Gospel will not have free entry for more than another ten or fifteen years,

- to help in building up the Church in countries where thousands are being gathered in every year,

- to strive in the training of leaders, up to the highest level for theological, educational, social, medical and pastoral work.

The Younger Churches ask for men and women of tried spiritual quality and, of the humility which rejoices to lead by serving. Within this general requirement, they can use well-trained missionaries of every type, and with the most varied qualifications.

3. *Resources and equipment:* There is no lack of wealth and resources in the world-wide church. The trouble is that for the most part these are not mobilized for world-wide evangelization and are not available in the areas of greatest need. Here it is not possible to do more than indicate a few of the most urgent priorities:

*The Leadership of the Church:* The recruitment and training of national leaders and missionaries must have a first claim upon available resources.

*The Bible:* The world shortage of Bibles and New Testaments is reckoned in many millions of copies. This shortage must be made up at the earliest possible date.

*Literature:* There is still a famine of books in hundreds of languages, both for the up-building of the Church and for evangelism. United world-wide planning, including the appointment of personnel and arrangements for printing and distribution, is many years overdue.

*Modern methods of instruction and evangelism:* A beginning has been made in the use of radio, audio-visual aids, and other modern techniques; but availability and use should be increased a hundred fold in the next ten years.

*Christian Councils:* In many areas, Christian effort is co-ordinated by National or Regional Christian Councils. The majority of these are hindered from more than limited usefulness by lack of staff and funds. In other areas where the Church is growing rapidly, such councils do not exist. United planning and action will depend on the establishment of new councils and the strengthening of existing ones.

*Increased Funds:* No advance is possible anywhere without fuller consecration of the money of Christians to the work of God. In spite of widespread education in Christian stewardship, in most countries less than half the Christian constituency supports the work of the world-wide Church. The churches



must wake up, and awaken their members to realise the demands which God is making on them through their membership in the one Catholic Church of Christ.

4. *Total Commitment*: World-wide evangelism will remain an unfulfilled ideal unless all churches in the world, Younger and Older alike, and all Christians who are members of them take seriously the demand that Christ be Lord of all. The terror and the splendour of the present age call for nothing less than whole-hearted loyalty to God in Christ.

The first need is the renewal of the inner life of the Church by a return to the message of the Bible and to the Lord of the Bible. The local worshipping congregation must become again, as under the stress of war in some places it became, the place of divine encounter, the dwelling place of the Holy Spirit, and the spearhead of evangelism.

The Church must revive its passionate concern for, and its leadership in, the true social revolution—the fight against ignorance, want, disease, oppression and sin.

## Is the Pass System at last to go?

**T**HE Pass System, this curse of South Africa, inflicted upon the country nearly a century and a half ago by the first British governors, men with medieval ideas, has been condemned by everybody that has taken the time to look into the working of the system—is it to go? Has its futility been realized at last? Year after year, in face of the condemnations, it has hung on, harassing the Native people, occupying the time of the police and the courts, filling the prisons, converting innocent country youths into criminals, poisoning the relations of the races.

Let us, for the hundredth time, once again draw attention to the opinions expressed by competent and responsible witnesses, against the Pass System.

### OPINION OF THE SMIT COMMITTEE

"The harassing and constant interference with the freedom of movement of Natives gives rise to a burning sense of grievance and injustice which has an unsettling effect upon the Native population as a whole."

### OPINION OF A DISTINGUISHED CABINET MINISTER

I have travelled a great deal in the Native Areas, especially in the Transvaal, and I have found that nothing is so conducive to irritation, to bad feeling, to hatred, to disturbance of race relation between Black and White than the pass laws. . . . No one can call this offence a crime; a contravention of the pass laws is done, in 90 per cent of the cases through sheer ignorance." (the late Col. Reitz, Minister of Native Affairs.)

### EVIDENCE OF THE INSTITUTE OF RACE RELATIONS

Giving evidence recently before the Native Laws Commission of Enquiry, the Institute of Race Relations said:—

"*Firstly*, passes do not achieve their object of preventing crime, and on the contrary introduce thousands of law-abiding Natives to the atmosphere of the gaols, and launch scores of these on subsequent careers of crime through contact with hardened criminals in police cells, awaiting trial, and prison yards, careers on which they would not otherwise have embarked.

"*Secondly*, the pass laws and their administration are perhaps the most important cause of the deterioration of relations between Natives and the Police, and the Natives and Europeans generally."

After quoting evidence on this point the Institute case continues:—

"There still remains the long waits in queues for renewal of passes, the heavy burden of even the smallest fines, the working hours lost to the Natives in the administration of the system.

The Christian home must become again the Church in miniature, the place in which all things are continuously ruled by the love of Christ, and in which children grow up naturally to an understanding of that love.

Education must be dominated again by the insight that Christ is the truth, and that in Him alone the separate subjects of study find their cohesion and their significance.

In the end, renewal comes down to the individual. True evangelism demands the co-operation of every single Christian. Each one must bring his gift of service and all must be partakers by prayer in the enterprise of the Church. The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation, should witness boldly for Christ by both life and word, trust in the power of Christ to use him, and leaving the result of his work in the hands of God.

The pass-bearer must carry a wallet with a collection of miscellaneous certificates, most of which he cannot read, fearful that if he loses the wallet, or it is stolen from him, or if he forgets his lodgings, penalties will be visited upon him. The Native Economic Commission stated that under certain conditions in Johannesburg a Native might be required to carry four separate passes, in the absence of any of which he might be arrested and punished.

"*Thirdly*, there is the deleterious effect on the nation's economy of arbitrary restrictions on the Native's choice of movement."

### STATEMENT ON BEHALF OF THE NATIVES' REPRESENTATIVE COUNCIL

"The African people are practically unanimous in regarding the pass system as one of the greatest curses of African life in South Africa. No amount of white-washing of the system, or any commission will change their views about it, especially as the matter has been dealt with by previous commissions such as the Native Economic Commission and the Inter-Departmental Committee on the Pass Laws, whose recommendations in favour of a simplification of the system fell on deaf ears. Abolition of the pass laws is the watch-word of all African organisations. The mounting figures for convictions under the pass laws in all the provinces are a sufficient condemnation of the system. (I. Z. K. Matthews.)

### THE ACTIVE CITIZENS LEAGUE

One of the objects of the Active Citizen's League, now based in Johannesburg, is "The Organisation of the Native Labour Force, with provision for the registration of those seeking employment, instead of the futile and costly pass-laws which never touch the hardened criminal."

### ABOLISH THE PASS LAWS, SAY FREE STATE FARMERS

Mr. H. C. Steyn, chairman of the Free State Agricultural Union, giving evidence before the Fagan Native Laws Commission, asked that the Native pass laws be completely abolished and replaced by a system of identification cards, to be carried by Europeans, Natives, Coloureds and Asiatics alike.

### COL. REITZ' EXPERIENCE

Col. Reitz spent a number of years in one of the many countries where there are "Natives" but no pass laws. When he returned to the Union and in time became Minister of Native Affairs he made it his business to examine the working of South Africa's unique pass laws. What he found shocked him deeply. After quoting the figures of Natives arrested for offences against



pass laws in the Transvaal alone, 297,695 in the three years 1939, 1940 and 1941, Col. Reitz said in the Senate "I should like Honourable Senators to look at this devastating indictment. As I say 297,695 people were arrested, taken to gaol, and spent at least one night in the cells." The Minister concluded his statement with the words "I can assure Honourable Senators

that it is my definite conviction that if the pass laws were abolished in the Transvaal and in the Free State, you will see a tremendous change for the better in race relations."

Yes. The above statement was made early in 1942, more than five years ago, and the pass laws are still there!

N.M.

## Tension Among Teachers

*By Rev. G. Owen Lloyd, B.A.*

THE annual report of the Union Advisory Board on Native Education for 1946 states that "the efficiency of any system of education depends in the last analysis on the spirit and zeal of the teachers." This statement has urged me to call attention to the tension that exists in the relations between the teachers and the managers of mission schools. Some principal can be heard complaining how he had been saddled with an inefficient teacher, who was appointed simply because of her blood-relationship with the manager. Teachers groan to each other if their cheques have not been delivered by the end of the month by a manager who may live many miles from the school. They tell of some managers of schools making conditions to an appointment, such as being willing to serve as secretary of the church, or honorary organist.

On the other hand when the managers meet in their church conferences they can be heard commiserating with each other about the misdemeanours of the teachers on the staffs of the schools they manage. These managers get so loaded up with the clerical work of correspondence, especially where they have to organise the feeding schemes as well, that their main function is providing the religious education of the schools they manage, as decided by the board. They complain of having to wheedle book money out of principals or of having to be the catspaw of some church family that wants its newly qualified son to be given the post at the local school so that the boy's earnings can be added to the family income.

These are but a few of the things about which misunderstandings arise in the management of mission schools and that have led to certain teachers advocating that all mission schools should be taken over by the Departments of Education, and to some churches agreeing to hand over their schools to the local school boards as soon as they can be formed. Some years ago the churches were asked if they would agree to the forming of inter-denominational managing committees and some of them agreed to recommend to their ministers that they should hand over the management of their schools to such committees and that they should agree to serve on such committees. But nothing seems to have been heard of this move since and a new generation of teachers is being asked to undertake their life's task in this atmosphere of tension and dissatisfaction.

### INADEQUATE ACCOMMODATION

While it may be pleaded that the real solution lies in the provision of adequate accommodation for the school classes being conducted in the buildings belonging to churches and that the cost of building at the present moment places such a solution beyond the reach of the provincial income, it must be remembered that the demand for primary education is so great that it is doubtful if we shall ever have enough schools for our children. In our cities schools are filled as soon as they are opened. In the rural areas classes have to be conducted in the open for the sake of the health of the children. Nor can the churches be expected to be continually pouring capital into the erection of schools for children when they should be erecting church buildings in the new townships that are springing up all over the

country. As far as the provision of facilities for the education of the major part of the people of South Africa is concerned, the churches have "borne the burden and heat of the day" and South African society should now release the churches from this service so that they may pioneer in other directions or even concentrate more on the training of their own personnel from whom the educated ones now expect a higher standard of service.

What is required at the present moment is an outline of a policy which states clearly how the provincial authorities will gradually take over the management of schools while also providing for the extension of educational facilities for all races. Teachers in mission schools want to know whether they are going to continue working under managers, some of whom begrudge the time they have to give to signing and filling in forms and doing clerical work that a junior clerk could do for £6 a month, or whether they will eventually take their orders from the secretary of a properly constituted school board on which the parents of the children and the bodies that own the buildings are fairly represented. While such a demand may reveal an undue haste for transfer from church control to community control, it seems only fair that teachers should know if it is to be the policy of the various education departments for management of schools to be handed over to the local community or not.

### A SUGGESTION

What some people would like to see is the appointment of a clerk attached to the already existing school board offices in the various districts, whose special duties it would be to do the clerical work associated with the mission schools in that district. If that clerk were a Non-European the appointment would most probably be welcomed by the present managers of mission schools and they would be likely to hand over to him much of the routine work that comes their way. If the right people were found for these appointments, they could, together with the inspectors of schools, aim at establishing a recognised body like a school board which could take over the management of the schools in that district. The transfer of the management of the mission schools to the provincial authorities could then become a process which could be accelerated or retarded according to local circumstances. At the same time the personnel for this work could be trained and the government would have an opportunity of employing more Non-Europeans in those departments that have to deal with Non-Europeans.

But what both the disgruntled teachers and the over-burdened managers need at the moment is a statement of the process by which the management of the schools will be transferred to the competent authorities. In such a statement they might find the assurance that the future is not as dark as it seems and the tension that now exists between teachers and managers may be relieved.



# Impressions of the Whitby Conference

*By Rev. Stanley G. Pitts, Secretary, of the S.A. Christian Council*

**T**HE Rev. Seth Mokitimi and the Secretary of the Christian Council returned recently from their journey to Canada to attend the enlarged Council meeting of the International Missionary Council, of which the Christian Council is a constituent body. This was the I.M.C.'s first council meeting since the great gathering at Tambaram in 1938. Something over one hundred people assembled at Whitby, Ontario, representing forty-one different countries.

The first part of the Conference was devoted to a survey of the Mission Fields of the world, and the reports revealed that though many of the churches had suffered grievously during the war, with the exception of that part of China controlled by the communists where some churches and communities have disappeared, nowhere in the world has the Church been destroyed by the trials and disasters of the war. In fact, intensively if not extensively, it has often been strengthened, and one of the outstanding features of the Conference was the consciousness that not even six and more years of war had been able to break the bonds that the immediate pre-war years had built up between the churches of different lands. There was through all the Conference a dominating sense of our oneness in Christ. But with all that, the ravages of the war have been tremendous, and it will take years to restore church life to normal in many lands.

The second part of the Conference was concerned with "rediscovering" the essential Gospel as one faced the present world situation and the power and passion of the opposing forces that sought to-day to capture the minds of men. In this, the more theological section of the Conference, guidance was given by Bishop Stephen Neill, assistant to the Archbishop of Canterbury, and Prof. John Baillie, professor of Divinity in the University of Edinburgh, together with scholars from India and the Far East.

The third and final section had to do with the relationship of the Older or sending churches and the Younger or indigenous churches of the mission fields. A great deal of time was given up to the drafting of an outline of a new partnership between these. Tambaram had seen some tension when the matter had been considered, and with the modern resurgence of nationalism and, even more, the new self-consciousness of the peoples of the East, it might have been expected to-day. It was with great gladness and thanksgiving, therefore, that when the reports of the Younger and Older church groups which had considered the matter were presented it was found that there was not one major issue upon which there was even a difference of opinion! Tremendous strides had therefore been made since Tambaram. It was agreed by all that wherever the Church is firmly rooted and well developed missionaries should become fully members of the Church which they serve, and should give their primary allegiance to that Church, though maintaining contact with the Church of their origin. It was felt that it would greatly benefit the Younger Churches, especially in the training of their leadership, if numbers of their leaders could serve for periods, as some are already doing, as assistant pastors in the lands of the Older Churches and on their Mission Boards.

Great stress was laid by leaders of the Younger Churches at the Conference on the need of their countries for more missionaries, both to assist in the training of their leaders and in the pioneering work in the enormous regions which are as yet untouched by the Gospel. Bishop Chen, Methodist Bishop of China, stated that in 1926 there were 8000 missionaries in China, in 1946 only 2000, and that China could do with at least 20,000 missionaries, so enormous was the task before them. The door was open now but would not remain so for ever—the task was

one of extreme urgency. Delegates from other countries, especially India, made the same appeal. As the Conference listened to these accounts of open doors and wide opportunities—opportunities that exist at the moment but are rapidly passing away—it felt impelled to recall the Churches to the primary task of evangelisation. Not in the sense that it is within the power of the Church to convert the whole world, but in the sense that in the actual existence of the world wide Church as it is today, with all the advantages of modern means of travel and of proclaiming the Gospel, it is literally true that if the Church takes seriously the great commission of its Lord it is not impossible that the Gospel should at least be preached to the vast majority of people now living in the world.

This would demand a much more adventurous spirit and replanning of financial and missionary policies in which the Younger Churches would have to play a much more prominent part than hitherto. The strictly denominational policy of the Missionary Board and Churches would have to give way to co-operative schemes. This has been forced upon them to some extent already by the emergence of great united Churches in India, China, and Japan, and the tremendous strength of the movement towards unity which one feels in all these international conferences today will demand this more and more.

Arrangements are now being made for the Secretary of the Christian Council to visit and address the various Church Conferences and Assemblies meeting at this time of the year, thus, by this means, and the addressing of public meetings in the major centres of the country, the message of the Canada Conference and of the movement abroad in Christendom today may be passed on to the Churches of this country.

## Lovedale Bible School

### TRAINING COURSE IN EVANGELISM 1948

**Opening Date :** 30th January ; **Closing Date :**—20th June

The course is intended for evangelists and preachers of all churches of any race, who are recommended by their churches and who are able to read and write easily in English and/or Xhosa. They should have passed Standard IV.

**Subjects :** Introduction to the Bible, Pastoral Work, Preaching, and sermon preparation are taught. Practical evangelistic and Sunday School work is done under supervision.

**Fees :** The only fees charged are for boarding, and at the rate of 1/- per day they amount to £7 for the whole course. In addition about £1 will be required for books. In the case of evangelists approved of by the Methodist Church of South Africa a bursary of £5 will be available.

To secure a place write to **The Head, The Bible School, Lovedale, C.P.**, giving the name and postal address of the applicant and the name and postal address of the minister. An application form will then be sent. It is important that those desiring to attend this course should apply before the 30th November, 1947.

G. OWEN LLOYD,  
Head, Lovedale Bible School.



## Religious Education for Africans—II

### SCRIPTURE LESSONS IN THE DAY SCHOOL

THE scene was a classroom in a Training School for Africans and the topic of the lesson the content of the Primary School course.

As the exposition continued, Religious and Moral Instruction seemed to claim a prominent place among the "Essential Subjects." This was too much for one of the student-teachers, a man of some years' teaching experience, who was moved to say, "Why is it, sir, that we teachers are expected to teach Scripture when there are ministers in the community to do just that?"

The question was not unexpected. Indeed if it did not recur with annual regularity the teacher mentally filed that Primary School higher class as duller or less responsive than last year's!

So he launched forth into his well-rehearsed line of argument. At the student, if impressed, was still undaunted. As soon as the teacher paused for breath he was on his feet again. "But law, sir," he exclaimed, "how can we ever catch up with the syllabus?"

The objection is not to be lightly dismissed. The aforementioned "syllabus" (curriculum to us) is growing under the lid of more Language, more Manual Training, more Hygiene, more Drill and Games and increasing examination demands. The African teacher often sets out with the best of intentions to give Religious Instruction its rightful place but his resolves are drowned by the louder claims of secular knowledge and training. Everywhere, too, the doctrine of usefulness as the supreme educational test of a subject is preached; usefulness like happiness allows of no precise definition. Judging, however, from letters from friends in "tough spots" during the recent war, the Psalm and similar passages of Scripture were no less "useful knowledge" than History or Grammar.

The problem which has served to introduce this article was referred, conveniently, to an early meeting of the local branch of the Students' Christian Association whose activities, with the editor's kind permission, the writer wishes to defer to a later article.

Religious and Moral Instruction, as a subject in the Primary School Course, comprises (1) Scripture teaching (2) School Worship and (3) Moral Training. It is chiefly with the first, and with special reference to the Primary School that the writer wishes to deal.

### IS SCRIPTURE TEACHING A WASTE OF TIME AND ENERGY?

The African teacher would probably be shocked at the question in this form, but yet his representative in the writer's classroom would not have complained about the "syllabus" had the subject been Singing! So let us face the question and on the enemy territory of "usefulness" too.

Let us remember that, quite apart from spiritual value, there is a wide field in Scripture teaching for correlation, that linking up of one subject with another to their mutual advantage—a method of teaching that has had a more vitalising effect on the work of the Primary School than almost any other.

Let us instance *Reading*. The pupils must learn to read, and the class Reading Book per annum is manifestly insufficient. There is therefore a constant demand for good but inexpensive Supplementary Readers in the Home and Official Languages.

Why not let us collect the old and perhaps tattered Bibles in the village or buy cheap copies of the Gospels, cut out suitable stories (e.g. parables) or incidents and paste them on to cards? If the C.P.R.S. is niggardly with paste, Nature has provided us with a good gum on the mimosa bush and a meal and water paster is not to be despised either.

The senior pupils could now add a number of questions in their best writing (!) to each card for the reader to answer in writing, thereby extending the correlation to Composition. The cards will, of course, be exchanged round the class. Such home-made Supplementary Readers, by the way, need not be confined to Biblical sources; also of value are the "Health Magazine," the Bunga's *Umcebisi* and even catalogues or advertisements, for instance "Bantu Traditions," in English and Xhosa, which "Ashton and Parsons" sent out in thousands some years ago.

Correlation must receive more attention under "Expression Work" in this article but one cannot forbear remarking now how much Handwork is made "purposeful" by use of topics from Scripture and other subjects. One sees mats, baskets, clay oxen and huts stretch in never-ending line throughout the Standards. Why not put some of them into a Palestinian house, add a shepherd and his staff, or put the Wise Men from the East on those camels I saw a day or two ago?

### "MORAL TRAINING AMONG THE FIRST OF TEACHERS' RESPONSIBILITIES" . . . (CAPE PRIMARY SCHOOL REGULATIONS)

Scripture instruction has better claims than utilitarian ones of correlation to a place in the school.

All teachers would agree that moulding the character of their pupils is one of their duties; education, it is averred, must be of head, hand, and heart.

What better means is there of actual instruction about the virtues of truth, honesty and so on than by examples from the Bible? The writer gladly passes by the problem of "teaching morality without religion," for the ordinary person, at least, is convinced that it is the message of the New Testament as of the prophets of the Old, that religion and morality are closely bound together. Is there any final sanction of morality except the realisation that sin is a barrier between man and God and that in their own strength men are unable to break away from its power?

### THE TEACHER'S PRIVILEGE AND OPPORTUNITY

Let us admit that most pupils resent preaching at them or discussion in class of their sins. But no such thing is suggested; the attitude should surely be one of "what can we learn from this story?" or "how would Jesus tell this story today?" or "can we find any forms of this or that virtue or error today?" Perhaps we have met that strange word "meek;" let us not interpret it as merely "obedient" and seize the chance of a second-person sermon to our pupils. Still less should we leave them with the concept of "meek" as soft, easy-going or indulgent—a concept which will conflict sharply with the persistent firmness of the good teacher. Let us render the word in its true Biblical sense where the meek man is one who follows his conscience, listens to God's orders and cannot be "rattled" no matter what the circumstances. (See *The Teachers' Commentary* (S.C.M.) p. 95 and 283).

The time demanded of us for Religious Instruction is not long; let us think of our pupils for these few minutes as souls, of value to the Maker, souls to whom we have the responsibility and the privilege of bringing something of the spiritual bread of life.

Can the Bible not come to mean as much in Africa as it has in other lands where it has inspired social and political progress and moulded whole literatures as well as being the comfort and guide of countless individual lives? The Bible is still a closed book to many Africans. Can we not lead them to the spiritual rebirth England once knew when "many in these days sat up all night to hear or to read for themselves?" (Foxe's *Book of Martyrs*).



## PRACTICAL PSYCHOLOGY IN TEACHING SCRIPTURE

The teacher finds himself provided with a Scheme of Bible Lessons from the Manager or other authority; perhaps the new Cape Syllabus (1945) is used.

In teaching the lessons, he will find that the demands on his imagination, understanding of Child Psychology and general knowledge will be quite as great as in History, arithmetic or any other subject. If in these subjects he has required a textbook so here too he will try to acquire such a book as *The Teacher's Handbook for Religious Instruction* (Scottish) or *Scripture Lessons for Schools* (United Society for Christian Literature) or the regular lessons from the Sunday School Association or *The Congregationalist* (Kerkberg).

Lessons on Hebrew customs or the Geography of Palestine are, of course, not Religious Instruction. It will not matter much if we think David's sling was the familiar forked stick with elastic or the Virgins' lamps were farm lanterns but it will help to see the point about the bottles that burst with new wine or to realise that Jerusalem and the Jordan are real places, not figures of speech, or to understand the many references to fishermen, nets and boats.

With the lowest classes the teacher will find that "religious education is more influence than instruction" and a reverent attitude is readily imitated. Gay drawings and a variety of activities will help to hold the fickle attention. These infants will be chiefly attracted by the loving Jesus who cared for children and for the sick, while the frightening aspects of such Old Testament stories as Noah and the Flood or Elisha and the Bears must not be emphasised. Stories about other children (Samuel, Naaman's maidservant, Infant Jesus) never lose their appeal but the moral lessons drawn from the teaching must be of the simplest and most direct nature.

With the older pupils the appeal will be different. As Miss Wilson reminds us in *Child Psychology and Religious Education* pupils at the "hero-worship" stage will cease to appreciate the gentle Jesus but will be thrilled by his courage and determination as, to quote the Rev. W. Illsley's address to the Sunday School Convention (1942), "He set His face to go to Jerusalem and went forward with the utter abandon of a member of a suicide squad."

The older pupils, too, have some "time-sense" and the teacher will take care to point out the division of history into B.C. and A.D. and so help to avoid such misconceptions as that "Abraham was a Christian" and still worse anachronisms.

The "cruel" incidents in the Old Testament may now be instanced as showing the urgent need for the Gospel, and the concept of the Old Testament as a preparation for Christ built up.

In the "conclusion" or "application" of his lessons the teacher will encourage discussion and questions, the Home Language being used in the Primary School. Class discipline, of course, will be an important factor in such discussion. There will be no discussion at all if the threat of the stick is in the background, on the other hand freedom may see the class degenerate into a rabble. Every class has its natural leaders, some helpful but others always ready to indulge in self-display—in African secondary education we seem to know them as "clowns." The class will frequently take their cue from the "clown"; we must watch his reaction and handle him tactfully and firmly if our "discussions" in Scripture, History, Oral Composition, or whatever it may be, are to be effective.

## THE INTRODUCTION TO THE SCRIPTURE LESSON

At the beginning of a lesson the pupils are usually ready for something new. That fickle and fleeting instinct, curiosity, is aroused. If we disappoint them with a wearisome recapitulation

of last day's work, they may relapse into apathy. By all means let us begin with something familiar, local or from previous knowledge, before embarking on the main topic but let the introduction be brief and not an extinguishing of the pupils' hope that something of interest and value is to be presented.

## THE ACTUAL LESSON

The method of teaching will begin with telling. Bible reading may be done by the older classes for it is a great thing to open the Bible treasure house to our pupils. Would that Bibles were readily available and in legible print! One Practising School at least, has a stock of "class Bibles" for its senior pupils.

But the language of the Bible narratives is difficult even in our mother tongue. Let us remember that in the era before the printing-press or an abundance of paper, economy of language was a dire necessity. We should hardly offer Std. 6 a newspaper report as their History textbook. To deal with such a source would be left for advanced research. So must we regard many Bible passages. But verses and whole stories can be read during the lesson by teacher or pupils. Natural interest, however, rarely survive "reading round the class verse by verse."

## ILLUSTRATION

Pictures are always useful—almost any pictures, for the environment of African pupils is often lacking in colour and pictures in the schools are only too rare.

But this must not blind us to the truth that the aim of pictures is not to entertain but to aid the imagination. Many pictures are definitely harmful, as Bible characters are rendered more and not less unreal and visionary thereby. Surely our aim is the very opposite, namely, to show that the amazing incidents of the Gospel story, for instance, took place before the eyes of ordinary people like us and, still more, we should, even now, know something of the joy and power experienced by all who gave their hearts to the Master as He walked the human scene.

Perhaps the African teacher dismisses "pictures" with impatient "impossible." He has always his blackboard and chalk in many colours. He cannot draw, perhaps, but children are not critical about drawings (as some of us know by experience). Let the teacher acquire *The Little Jets Bible*; volumes for instance, covers the entire New Testament including Revelation. Let him practise the little "pinmen"—the skill is soon learnt. The other day I saw a student drawing an illustration for "The Call of the Four Disciples." He had never seen a boat, obviously, for the result was like a liner with a mast. But to the pupils it was the thing of beauty that is a joy for ever and I must admit that his oral explanations compensated for the comic lack of proportion in the drawing.

The flannel-board is neither expensive nor difficult to make. A yard of flannelette, any colour, for the board—illustrations cut from magazines or even drawn and coloured with crayons, chalk dipped in paste, some pieces of flannel pasted on the back of the pictures, and that is all! Again Sunday School Supplies will help us with a sheet of figures sufficient to cover many New Testament incidents (price 2s. 6d.).

## "NO IMPRESSION WITHOUT EXPRESSION"

The above maxim is quite old now and expression work is essential in all subjects whether it be as exercises on the application of some rule or other activities to aid memorising.

One form of expression work in Scripture will be found in answers to questions interspersed throughout the lesson, to bring out similarities or contrasts with things already learnt or to show what foundation of fact is being built up.

But it is just here that Religious Instruction differs from History in that the most desirable application of the Scripture lesson is what a famous writer called the "capture of the will" that is, not merely factual knowledge of Bible stories nor even



of reverence or of idealism but the actual living of the lesson forgiving of others or helping them because this is what Jesus did have us do.

This is one of the many "unexaminable" fruits of the teacher's work but something can be done to suggest possible practical applications in the discussion after each lesson. After "The Parable of the Four Disciples" (Luke 5 : 1-11) just referred to, the discussion might elicit the meaning of "forsaking all" and suggest such as the following be quoted :—

"Dear Master, we are only boys and girls,  
We may not travel yet across the sea  
To tell the Gospel story in far lands,  
But when we pray we whisper, "Lord send me".  
And "Here am I" we say to every task  
Thou sendest us in this our training time,  
We listen for thy errands day by day,  
And, looking up, we catch Thy smile sublime."  
—L. W. Rice in *The Sunday School Times*, February, 1942).

A correlation of a hymn, "memory text" or other memory work with the lesson just taught enhances the value of both; for "The Triumphal Entry" the pupils will appreciate Hosanna! *zavuma iintsapho* (Hosanna, loud hosanna,) or after the Crucifixion narrative "There is a green hill far away," every preacher follows this principle in a service, should the teacher do less?

For the youngest pupils sandtray modelling is a cheap and most interesting form of expression and as the little hands are busy with Moses' cradle or Peter's boat the teacher will go round with a question here and a word of explanation there.

The older pupils enjoy dramatising. Let us not think of this as a lengthy preparation of a "play" but as impromptu acting. The time is very short and the language attainments of the pupils low, "miming" is called for. In this, the teacher speaks the parts, slowly enough for the pupils to do the actions. If necessary, the stage directions are spoken in this way.

Sometimes parts may be written on slates or strips of paper for the actors to read as they act. As for scenery, must we charge an African pupil with deficiency in imagination? Remember, Shakespeare had to make use of noticeboards (Rome, "Venice") when elaborate scenery was not available.

As a correlation with Oral composition the autobiographical method gives the pupil both enjoyment and necessary practice. The teacher, and later the pupils, give "eyewitness accounts" as graphically as possible of such incidents as "How I saw the people at the Pool of Bethesda get up and walk!"

## MEMORY WORK

Methods in the teaching of "Recitation" in school have shown a great advance. No longer does one hear a teacher remark, "Recitation? You don't have to teach that! The children just do their own learning!"

But "memory work" in Religious Instruction has tended to lag behind its secular brother.

There is still much mere verbal memorising, quite "purposelessly" from the pupils point of view of passages where even the words are not understood, not to mention the deeper significance.

One must admit at once that it would require profound theological knowledge and experience such as none of us teachers possess to explain fully the spiritual significance of even such a passage as "I am the way, the truth and the life." This is not our complaint. Indeed many texts and passages, memorised years previously, may return to our minds with a new illumination. The complaint is with the teaching of passages where the learner has no notion of the meaning of words or ideas, the "scorner's chair" becoming "corner chair"—everyone can supply many personal instances!

In the older pupils, interest is aroused by noticing the origin of the frequent figures of speech in the life and conditions of Palestine. "New Testament Times" (Christian Literature Society) is a cheap and helpful booklet here.

The principle of parallelism in the poetical passages of the Bible fascinates even Primary School pupils and they will follow the sequence of parallel phrases right through a Psalm with a real interest where before they were apathetic, for instance in Psalm 127 to which I have just opened my Bible :—"Except the Lord build the house" . . . "followed by except the Lord keep the city." . . .

Mass memorising of Recitation, Scriptural or otherwise, still frequently assaults our ears with its babel of shouted cacophony. Let the teacher explore the new art of Choral Verse—Speaking and try it out on his class.

Our own short experiments show that African pupils enjoy this form of audible recitation. We can use solo voices, responsive voices, choirs with high or low, "light" and "dark," voices grouped together speaking instead of singing, as well as the ordinary unison-speaking (pianissimo but distinctly) which is an excellent exercise. The method is, of course, somewhat too long to explain within the scope of this article.

In conclusion, let us remember, lest in viewing so many methods we miss it, that the essence of good method is simply enthusiasm, a quality that in some degree seldom fails to infect the pupils.

D.A.C.

## The Bechuana Help Themselves

*The Christian World*

The Bechuana who served in the African Pioneer Corps in the Middle East, Sicily and Italy have chosen what must be a unique form of memorial to their comrades who did not return. They have from their service pay the very remarkable sum of £195, which they desired to be used in some form of post-war reconstruction in the Protectorate. After some discussion they decided that the form of "reconstruction" which they most desired to see was the training of some of their own number to become evangelists in the Church.

Kanye, with its strong Church amongst the Bangwaketse people, was chosen as a centre, and fourteen men from all over the Protectorate were chosen after a very vigorous process of election. Rev. K. Petso, an able young African minister trained at Tiger Kloof Bible School was installed as Tutor, working under the direction of Rev. A. Sandilands, and a two year course of Bible study and the conduct of services, was mapped out.

When the question of living accommodation for the students was raised, Chief Bathoen promised that the Bangwaketse tribe would erect two huts for each man and his family; and the Kanye Church agreed to purchase them. In the meantime the Chief has found accommodation in the village for the students and their families. Each Church sending students has undertaken their support during training. An old waggon house on the Kanye mission station has been skilfully remodelled to make an excellent classroom.

On Sunday, August 10, a great crowd gathered in the shade of the trees surrounding the classroom when the opening ceremony was performed by Mr. Batho, the District Commissioner, who expressed the interest of the Administration in the scheme. Fittingly enough, the speeches were interpreted by Rev. Andrew Kgasa, junr., who served with the African Pioneer Corps as chaplain, and was mentioned in despatches for his gallantry.



# Pretoria Mud-hut Township Shanty-towns or Rondavels

By B. B. Mdledle, B.A.

THE city's Native and Asiatic Administration Department has devised a type of house which it confidently believes will solve the Native housing problem and at the same time enable the city to abandon its sub-economic housing commitments in respect of Africans. This, it is maintained, will enable the Council to build and rent on an economic basis at about 35s. per month. A crudely-built mud wall surrounds each kraal unit and it is intended that the tribal system shall be applied and the head of each kraal made responsible for the good conduct of all under his care.

The "friends of the Native" are quick to advise the acceptance of the scheme, and speak in glowing terms of that wonderful building—the rondavel—which is cool in summer and warm in winter, yea, a building which is healthy in the true sense of the word. Indeed a number of these friends are quick to tell you that they themselves, own this type of building, and subtly omit to state "I own it as an outhouse; I have my residential palace alongside it." To some it is a type of building that meets an emergency. That is understandable, but the unfortunate thing about emergencies is that they start as such, and come to stay.

We admit the rondavel has the advantage of coolness and warmth as stated above but the disadvantages far outweigh these. In the first place the shape of the walls does not fit in with the shape of modern furniture, and as a result there is much wastage in space. Secondly a person housed in this type of building, and who wishes to insure his furniture pays very dearly in premiums for Insurance Companies take note of the inflammable stuff with which the house is built. Thirdly it is not possible to collect any rain water from the roof of such a house. Fourthly for purposes of good family life, it is always best to gather all one's family under one roof. Fifthly mud-huts offer good chances for vermin to hide and multiply. Sixthly they depreciate very quickly. One can go on *ad infinitum* quoting the disadvantages of the mud-huts, but let us make a few observations about them.

The history of the mud-hut is of interest. The original building was similar to that used to-day for *abakhwetha*. It was a temporary structure for a nomadic people. Then as people sort of settled down a more stable mud wall was built. Having said all this, we would not have done justice to the mud hut, if we did not state its needfulness by the Native as seen through the White man's spectacles. To some minds the Native must be a Native in every respect. It is a pity to spoil him by initiating him in the White man's way of life, hence the type of school building springing up all over the country. This type of philosophy revealed itself in some new schools where it was openly stated that boys were not to use bedsteads but must sleep on the mud floors as their people did at home. It is that mentality that the Natives will oppose with all the power at their disposal. The mentality manifesting itself in the Pretoria Council—the City Fathers of the Administrative Capital of the Union of South Africa wishing a tribal system in Pretoria—is setting its roots in this country. Adieu Pretoria City Fathers with your mud-hut township.

## WANTED

January 1948, European matron for Leloaleng Technical Institution. Must be in sympathy with missionary work. Knowledge Sesuto desirable but not essential. Salary £120 per annum. Free quarters. Apply Principal, Leloaleng Technical Institution, P.O. Zastron.

By J. W. Macquarrie, B.A.

EARLY in September, the Pretoria Municipality announced hopes of solving the Native housing problem. It intends to erect Native homes each comprising a block of two or three rondavels, complete with sanitary services. The two-rondavel unit it hopes to produce for £118, and the three-rondavel unit for £143. It intends to spend £250,000 on the first stage of a five-year plan, and to provide accommodation for a thousand Native families at a rent of 30/- per month for each family.

We quote from the S.A. Press Association Report. We hear nothing further of the scheme. But when we think of the housing difficulties throughout the country, of the shortage of materials, of the high cost of labour, of the problems of permits, of the grim African shanty-towns built of sacking and rubbish, of the slums at present housing our growing industrial population, we hail such a scheme with enthusiasm. This Pretoria scheme appears to provide for houses at a time when even money cannot buy them, to provide them at a cost which a Municipality can bear, and at a rent which an African income can manage.

Yet what is the sequel? No sooner is the scheme announced than a group, apparently a representative group, of the African concerned repudiates the scheme and demands the dismissal and resignation of the official responsible for the plan. And on what grounds? Simply that they will not live in rondavels. As a spokesman said, rondavels were good enough for his father, his grandfather in Basutoland, but he himself as an educated man required better accommodation.

Now we know that the African often feels, and sometimes has good reason, that inferior substitutes are being foisted off on him. We know, too, some of the disadvantages of houses whose rooms are not all under one roof. We can understand, also, how slightly educated people—say, people educated to Std. VI level or a little beyond—may find repugnant to them the traditional dress, customs, housing, etc. of their people.

Here, however, we have a compromise. Willy-nilly, for several years to come, it must be a choice between this and shanty-towns and apparently our African friends in Pretoria prefer shanty-towns.

Second bests, it should be noted, are by no means confined to Africans. Frail, ugly, wooden barracks, dumped down in rows upon monotonous rows, are not ideal living-quarters. Yet, on the periphery of many South African towns, such villages are providing accommodation for thousands of European families who deem themselves fortunate to get even such shelter.

Any educated and thoughtful African who allows his representatives to foment strife, or to make political capital out of such worthy efforts to improve social conditions, is surely doing a disservice to his people.

## A Missionary Pioneer laid to Rest.

On 8th July one of the missionary pioneers of the Dutch Reformed Church passed away in the Provincial Hospital, Elizabeth, at the age of seventy-three years. He was Rev. P. J. Smit of Bushmans River Mouth. After ordination in 1898 he became late Rev. P. J. Smit started his missionary career at Kongwe, the first mission station of the Missionary Society of the Cape Dutch Reformed Church. The following year he and the Rev. D. Hofmeyr went to North Eastern Rhodesia where he founded mission work at Magwero. In 1900 he married Miss A. Roux of Wellington at Blantyre and their three children are now in mission work. The mission at Nsadsu was established by him in 1908 and he continued there for ten years. Six years of mission work at Broken Hill followed. He was laid to rest in the graveyard of the Alexandria Church.